THE HALCYON LUMINARY,

AND

THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

VOL. II. JANUARY, 1813. No. 1.

CORRESPONDENCES.

(*Concluded.....from vol.* 1, *page* 532.)

But it is urged by those, who are unwilling to admit of any such spiritual or allegorical way of interpreting the Sacred Pages, that there is a *danger* attending it, or, as it is expressed by a learned prelate, that "*the practice of allegorizing the Scriptures has been attended with the worst consequences.*"* And, indeed, it must be confessed, that there is some foundation for this remark of the right rev. author, and that *the practice of allegorizing*, as he terms it, has not always been executed with judgment, or attended with edification, but, on the contrary, that whilst it has manifested in many instances a want of sound knowledge and discretion on the part of the interpreter, it has tended as frequently to bewilder and to mislead his weak and over-credulous readers. But the question is, how shall we get rid of this danger? Shall we say, because in some cases *the practice of allegorizing has been attended with ill consequences*, that therefore it ought to be altogether discarded as both visionary and groundless? Surely this is to plunge ourselves into a danger incalculably more dangerous, since it is presuming to say, that the WORD OF GOD doth not either in the whole or in parts, bear testimony to JESUS CHRIST; that it relates only to human occurrences and events, and hath no more of divine spirit and life in its histories, than other human records can pretend to. And what is all this but stopping up the "*wells of salvation*," so that no water of life can be extracted thence for the health, the nourishment and refreshment of those for whose spiritual benefit and consolation it was principally intended? Or, to change the metaphor, what is it

* See Elements of Christian Theology, by the Bishop of Lincoln, vol. i. p. 69.

but closing our eyes at once against every ray of heavenly wisdom, intelligence, and illumination, and thus reducing the christian church to that same miserable Jewish darkness and blindness described by the prophet, where he says, "*The* LORD *hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I cannot: for it is sealed.*"* To get rid then of the danger of allegorizing the Scriptures, we must take heed how we fall into the greater danger of denying their allegorical sense and meaning. We ought therefore to digest well the wisdom which teaches us to consider, that "*a principle is not therefore to be rejected because it has been abused.*"† We ought also to use heavenly prudence and discretion in our spiritual interpretations of the Sacred Records; and since all such prudence and discretion is of GOD, and not of ourselves, we must apply ourselves in devout prayer to the DIVINE AUTHOR of the Holy Pages, to give us those graces, and with them a right understanding of his DIVINE WORD, agreeably to the practice of the Psalmist, where he prays, "*Open thou mine eyes, that I may see wondrous things out of thy law.*"‡ If we are thus careful to guard ourselves by supplication to the INCARNATE GOD, of whom the Scriptures testify, and to interpret them according to the spirit of his holy love, charity, meekness, and humility, we may then have the consolation and the confidence to believe, that we shall not only be out of the reach of mischief in our interpretations of the Holy Volume, but shall also be conducted by the Divine spirit and life to the possession of all that wisdom, blessing, and salvation, which the WORD OF GOD, in every part of it, was intended to supply to the humble, the penitent, and the believing, agreeably to that testimony of the Psalmist, "*Through thy commandments I get understanding, therefore I hate all evil ways.*"‖

If the reader yet wants any further satisfaction on the above important subject, the author of these pages has the happiness to think, that he is able to direct him to it, and to assure him, that if he follow the direction faithfully, he will not be disappointed in his search. But he must first take the liberty of asking him, whether he can be content to seek what he wants in the mire of obloquy and reproach? Has

* Isaiah xxix. 10, 11.
† See Bishop Hurd's Introduction to the Study of the Holy Scriptures.
‡ Psalm cxix. 18.
‖ Psalm cxix. 104.

be the discernment to discover it in the dark shade of defamation, and the courage and patience to dig it out from under the rubbish of contumely, of contempt, and of the most opprobious appellations? Moreover, is he seeking the desired information, not in the spirit of a vain and idle curiosity, still less with a view to gratify his vanity and ambition, but that becoming better acquainted with the laws of that eternal life and order which are revealed in the WORD OF GOD, and more fully persuaded of their Divine origin, he may be the better enabled to fulfil the Divine intentions of his HEAVENLY FATHER, and thus become a regenerate child of his mercy and kingdom? If such be the reader's tempers andqualifications—if he be actuated by that pure love of the eternal truth, which will prompt him to pursue her whithersoever she conducts him, whether through *good report, or evil report*, he may then safely be informed, that in the writings of a learned and honorable foreigner, which have lately been translated from the original Latin into the English language, he may find the clearest and fullest confirmations of the divinity, the spirituality, and the blessed tendency of the inspired Books of Moses and the Prophets. Doth he yet ask the name of this extraordinary writer? Let him seek it (where the *proper* name of a writer can alone be found) in his edifying writings, until he blushes to discover, that the mad, the visionary, the enthusiastic, the nonsensical SWEDENBORG, as the world, and perhaps himself, hath been pleased to call him, ought rather to have been surnamed the SOUND THEOLOGIAN, THE ABLE AND LUMINOUS EXPOSITOR OF THE WORD OF GOD, THE COOL AND SOBER INVESTIGATOR OF HOLY TRUTH, THE CONDUCTOR TO THE HEIGHTS OF EVANGELICAL VIRTUE, THE DECLARED FOE TO EVERY SPECIES OF ENTHUSIASM, FANATICISM, AND DISORDER, WHETHER CIVIL OR RELIGIOUS; THE STRENUOUS ASSERTER OF THAT FUNDAMENTAL ARTICLE OF CHRISTIAN FAITH, THE INCARNATION OF THE SON OF GOD, AND HIS ONENESS WITH THE ETERNAL FATHER; THE LOUD PREACHER OF REPENTANCE AND REGENERATION; AND THUS, FINALLY, THE RESTORER OF THE ONLY TRUE CHRISTIAN RELIGION, VIZ. A BELIEF IN JESUS CHRIST AS THE ONLY GOD OF HEAVEN AND EARTH, AND A LIFE ACCORDING TO HIS HOLY COMMANDMENTS OF LOVE AND CHARITY.

It is hardly to be expected that the reader will acquiesce in the propriety of this name, unless he be already well acquainted with the writings which bespeak it: but be the reader's judgment what it may, we are free to confess ourselves most perfectly satisfied about such propriety, and are bound to acknowledge that many of the best thoughts contained in this Magazine are derived from that truly astonishing and

edifying work entitled ARCANA CŒLESTIA, written by the above honorable writer. This work is an exposition of the *internal spiritual* sense of the Books of Genesis and Exodus, and whilst it demonstrates that in those books, as Jerome expresseth it, "*Singula verba plena sunt sensibus*," or, as it is otherwise expressed by Tertullian, that "*Ratio divina in medullâ est, non in superficie*," it supplies at the same time the fullest and most convincing proofs of the Divine inspiration, not only of the particular books of which it treats, but of all the other books of Moses, of the Prophets, and the Psalms. But though the editors are ready to make this confession, they have sufficient reason to blush that their own explication falls so far short of the honorable writer's in the above work, insomuch that they would never have been induced to undertake the present publication, had they not been led to conceive, from the representations of others, that it may have its use in serving as *an introduction* to the more excellent and extensive interpretation contained in that work.

A SHORT ACCOUNT OF

THE HON. EMANUEL SWEDENBORG.

As the writings of EMANUEL SWEDENBORG are confessedly of the greatest importance, and as we shall, in the Theological Department of this Magazine, have frequent recourse to the same, in order to elucidate many subjects heretofore involved in doubt and uncertainty, we think it proper to give the public a short, but authentic account of that wonderful man, and his extraordinary commission from Heaven, previous to our entering upon the doctrines which are contained in his writings, and which will cut so conspicuous a figure in the future course of this work.

But as we would not willingly misrepresent any of the memorable events of his life, either by magnifying or diminishing the real circumstances attending the same, we have thought it best to make choice of his own words, which we find in a letter written by himself to the Rev. THOMAS HARTLEY, late Rector of Winwick, in Northamptonshire.

SWEDENBORG TO HARTLEY.

"I take pleasure in the friendship you express for me in your letter, and return you thanks for the same; but as to the praises therein, I consider them as belonging to the truths contained in my writings, and so refer them to the Lord our Saviour as his due, who is in himself the fountain of all truth. It is the concluding part of your letter that chiefly engages my attention, where you say as follows: 'As after your

departure from England disputes may arise on the subject of your writings, and so give occasion to defend their author against such false reports and aspersions, as they who are no friends to truth may invent, to the prejudice of his reputation, may it not be of use, in order to repel any calumnies of that kind, that you leave behind you some short account of yourself, as concerning, for example, your degrees in the university, the offices you have borne, your family and connections, the honors which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked, that so any ill-grounded prejudices may be obviated or removed; for where the honor and interest of truth are concerned, it certainly behoves us to employ all lawful methods in its defence and support.' After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life.

"I was born at Stockholm in the year of our Lord 1689, January 29. My father's name was Jesper Swedberg, who was bishop of West-Gothia, and of celebrated character in his time: He was also a member of the Society for the Propagation of the Gospel, formed on the model of that in England, and appointed President of the Swedish Churches in Pennsylvania and London, by King Charles XII. In the year 1710, I began my travels, first into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favor, and in that year appointed me to the office of Assessor in the Metallic College, in which office I continued from that time till the year 1747, when I quitted the office, but still retain the salary annexed to it as an appointment for life. The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher dignity in the State was offered me, which I declined to accept, lest it should prove a snare to me. In 1719, I was ennobled by Queen Ulrica Eleonora, and named Swedenborg, from which time I have taken my seat with the Nobles of the Equestrian order, in the Triennial Assemblies of the States. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, as I belong to the Society of Angels, in which things spiritual and Heavenly are the only subjects of discourse and entertainment; whereas in our literary societies, the attention is wholly taken up with things relating to the body and this world. In the year 1734, I published the *Regnum Minerale* at Leipsic, in three volumes, folio; and in 1738, I took a journey into Italy, and staid a year at Venice and Rome.

"With respect to my family connections: I had four sisters; one of them was married to Eric Benzelius, afterwards made Archbishop of Upsal; and thus I became related to the two succeeding Archbishops of that see, both named Benzelius, and younger brothers of the former. Another of my sisters was married to Lars Benzelstierna, who was promoted to a provincial government; but these are both dead: however, two Bishops who are related to me, are still living; one of them

is named Filenius, Bishop of Ostrogothia, who now officiates as President of the Ecclesiastical order in the General Assembly at Stockholm, in the room of the Archbishop who is infirm; he married the daughter of my sister: the other, who is called Benzelstierna, Bishop of Westmannia and Dalecarnia, is the son of my second sister; not to mention others of my family who are dignified. I converse freely, and am in friendship with all the Bishops of my country, who are ten in number, and also with the sixteen Senators, and the rest of the grandees, who love and honor me, as knowing that I am in fellowship with Angels. The King and Queen themselves, as also the three Princes their sons, show me all kind countenance, and I was once invited to eat with the King and Queen at their table, (an honor granted only to the Peers of the realm) and likewise, since that, with the Hereditary Prince.* All in my own country wish for my return home, so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against; and should any thing of that kind befal me elsewhere, it will give me no concern.

"Whatever of worldly honor and advantage may appear to be in the things before-mentioned, I hold them but as matters of low estimation, when compared to the honor of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me, his unworthy servant, in a personal appearance, in the year 1743, to open in me a sight of the Spiritual World, and to enable me to converse with Spirits and Angels, and this privilege hath continued with me to this day. From that time I began to print and publish various unknown Arcana, that have been either seen by me, or revealed to me, concerning Heaven and Hell, the state of men after death, the true worship of God, the *spiritual* sense of the Scriptures, and many other important truths tending to salvation and true wisdom: and that mankind might receive benefit from these communications, was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for.

"Your letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment or wrong prejudices with regard to my personal circumstances. Farewel; and I heartily wish you prosperity both in things spiritual and temporal, of which I make no doubt, if so be you go on to pray to our Lord, and to set him always before you.

"EMAN. SWEDENBORG.

"LONDON, 1769."

It is easy to see what different judgments will be formed by different persons concerning the above letter, particularly that part of it where he opens his spiritual commission, and declares himself the Apostle of a New Dispensation. The atheist and infidel will regard the things contained in it as impossible, and will instantly reject it under that idea; the wit and the minute philosopher will ridicule it as extravagant, and

* The recent King of Sweden.

pronounce it the mere effect of a warm and deluded imagination: even the serious and well-disposed Christian will have his doubts concerning its reality, and will suspect the fact, though he will not dispute its possibility. Supernatural events, in all ages of the world, have thus divided the sentiments of mankind, nor is it to be expected that in our own age we shall be better agreed touching the truth of a relation so marvellous and miraculous, supported only by the testimony of a single witness. Caution, likewise, on such occasions, has always been deemed expedient by the truly good and enlightened, lest giving too hastily an assent to things extraordinary, they should encourage imposture, and put it in the power of weak or ill-disposed persons to establish an authority over the minds of others, grounded only in the infirmities or depravities of their own.

But as an indiscriminate reception of every supernatural relation is dangerous, so an indiscriminate rejection is no less so, and is therefore equally to be avoided by all wise men. Candor to examine, and judgment to distinguish between truth and error, between realities and appearances, have for this reason at all times been accounted estimable virtues; whereby the upright and sincere might be preserved from the mischiefs attending a blind credulity on the one side, and a perverse incredulity on the other.

We beg leave, therefore, to suggest, with all deference to the sentiments of others, that it is the duty of every candid Christian to examine well the credibility of the above testimony, and this without partiality and without prejudice, inasmuch as the general interests of truth, which ought to be dear to every one, may be greatly affected by such an examination. And as the tenor of Baron Swedenborg's life, dated from the beforementioned event, to his death, together with his writings, and the doctrines therein contained, must needs have great and deserved weight in the determination of an impartial judgment; it appears farther to be the duty of every sincere inquirer after the truth, not to pronounce any sentence, till he has faithfully and diligently weighed the several circumstances respecting the latter period of our Author's life, as well as the nature and tendency of the books written by him during that period.

It is well known that Baron Swedenborg, after the above extarordinary call to be an instructor of mankind, dedicated himself entirely to the great work which was assigned him. The future part of his life was spent, agreeably to the high commission he had received, in studying diligently the WORD of God, in opening and elucidating the great truths therein contained, and in publishing them to his fellow-creatures, toge-

ther with the important information made known to him concerning another world. For this purpose he frequently left his native country to visit distant cities, particularly London and Amsterdam, where all his Theological Works were printed by him at a great expense, and with little prospect or a probability of a reimbursement. Wherever he resided on his travels, (according to the testimony of a late writer, who was personally acquainted with him) he was a mere solitary, and almost inaccessible, though in his own country of a free and open behaviour. He affected no honor, but declined it; pursued no worldly interest, but spent his time in travelling and printing, in order to communicate instruction and benefit to mankind. He had nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering on enthusiasm in his conversation or writings. To this may be added, that he affected no singularities, neither was he elated by reason of his extraordinary gifts, so as to aim at any pre-eminence in spiritual things, or to set himself up as the head of a party. Far from the spirit of a sectarian, he loved good men wherever he found them, and approved the truth by whomsoever it was taught; nevertheless, he was bold and free to censure vice under all its forms, and amongst all its adherents; and to point out errors, however respectable the names which gave them authority. In short, his whole life, from the date of the above memorable event, appears to have been that of a man called to eminent and extraordinary services; being orderly, prudent, pure, humble, and beneficent, suitable to the Heavenly intercourse to which he was admitted.

He died at London, in the year 1772; and, after lying in state, was interred at the Swedish Church, near Ratcliff-Highway.

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DOCTRINES OF THE NEW-JERUSALEM.

It being the avowed purpose of the Editors of this Magazine to furnish the world with a new, but rational system of divinity, it becomes them to state, in a fair and candid manner, those principles which they conceive to be founded in truth, and which, they trust, will meet the approbation of every intelligent and impartial reader.

The New Church is so called, because it is that signified by the New Jerusalem in the Revelation of John.

Emanuel Swedenborg, the founder of this New Church, whose tenets are peculiarly distinct from every other system of divinity in Christendom, draws all his doctrines from the holy scriptures, which appear at the same time to be grounded in true philosophy. The author

points out an entire new and singular way of reconciling the apparent contradictions in Scripture, by having recourse to two kinds of truth, which he distinguishes into genuine and apparent. He maintains, that the Holy Scripture, as well as every thing in nature, is resolvable into one or the other of these two kinds of truth. Thus when it is said, that the sun rises or sets, this is only an apparent truth, as the genuine truth is, that the earth revolves round its own axis, and causes that appearance: yet there is no impropriety in speaking according to appearances; nay, it would be a manifest absurdity, in the above instance, to speak, in common conversation, according to the genuine truth. Just so it is with the Scriptures, which are written in a style adapted to the comprehension of the simple, and in many parts are not genuine, but apparent truths. Thus, when it is said, that God is angry and revengeful, that he punishes and casts into hell, we are to understand, that it is man who is angry with God, and that it is man who brings punishment upon himself, and casts himself into hell. So in numberless other passages to the same purpose; and particularly in the New Testament, where the Father, Son, and Holy Ghost, are mentioned apparently as three distinct persons, (which by many is converted into the idea of three Gods) whereas the genuine truth is, that there is only one God in one person.

These, and a variety of other points equally new and interesting, are treated very copiously by the author in his theological works. But as they are voluminous, and many of our readers may not have had an opportunity of consulting them, we shall here state the principal doctrines of the New Church, which have been collected with great care from the whole of his writings, and are contained in the following summary.

1. Contrary to Unitarians who deny, and to Trinitarians who hold, a Trinity of Persons in the Godhead, they maintain, that there is a Divine Trinity in the person of Jesus Christ, consisting of Father, Son, and Holy Ghost, just like the human trinity in every individual man, of soul, body, and operation; and that as the latter trinity constitutes one man, so the former Trinity constitutes one Jehovah God, who is at once the Creator, Redeemer, and Regenerator.

2. That Jehovah God himself came down from Heaven, and assumed human nature, for the purpose of removing hell from man, of restoring the heavens to order, and of preparing the way for a New Church upon earth; and that herein consists the true nature of redemption, which was effected solely by the Omnipotence of the Lord's Divine Humanity.

3. They hold the notion of pardon obtained by a vicarious sacrifice or atonement, as a fundamental and fatal error; but that repentance is the foundation of the Church in man, that it consists in a man's abstaining from all evils, because they are sins against God, etc. that it is productive of regeneration, which is not an instantaneous, but a gradual work, effected by the Lord alone, through charity and faith, during man's co-operation.

4. That man has free will in spiritual things, whereby he may join himself, by reciprocation, with the Lord.

5. That the imputation of the merits and righteousness of Christ is a thing as absurd and impossible, as it would be to impute to any man the work of creation; for the merits and righteousness of Christ consist in redemption, which is as much the work of a Divine and Omnipotent Being, as creation itself. They maintain, however, that the imputation, which really takes place, is an imputation of good and evil; and that this is according to a man's life.

6. That the doctrine of predestination and justification by faith alone, is contrary to the true sense of Holy Scripture, which every where points out the necessity of conjoining a good life with a living faith in the Lord.

7. That the two sacraments of Baptism and the Holy Supper are essential institutions in the New Church, the genuine and rational uses of which are now discovered, together with the spiritual sense of the holy WORD.

8. That the holy WORD, or Sacred Scripture, contains a threefold sense; namely, celestial, spiritual, and natural, which are united by correspondences; and that in each sense it is Divine Truth, accommodated respectively to the angels of the three Heavens, and also to men on earth.

9. That the books of the WORD are all those which have the internal sense, and are as follows; the five books of Moses, (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) the books of Joshua, Judges, Samuel, Kings, the Psalms, and all the Prophets; also, the four Evangelists, and the Revelation: And that the other books, not having the *internal* sense, are not the WORD.

10. That in the *spiritual* world there is a Sun distinct from that of the *natural* world, the essence of which is pure Love from Jehovah God, who is in the midst thereof; that the heat also proceeding from that Sun is in its essence Love, and the light thence proceeding is in its essence Wisdom; and that by the instrumentality of that Sun all things were created, and continue to subsist, both in the spiritual and in the natural world.

11. They maintain, that there is not in the universal Heaven a single angel that was created such at first, nor a single devil in all Hell, that had been created an angel of light, and was afterwards cast out of Heaven; but that all both in Heaven and Hell are of the human race: in Heaven such as had lived in the world in heavenly love and faith, and in Hell such as had lived in hellish love and faith.

12. That the material body never rises again; but that man, immediately on his departure from this life, rises again as to his spiritual or substantial body, (which was inclosed in his material body, and formed from his predominant love, whether it be good or evil) wherein he continues to live as a man, in a perfect human form, in all respects as before, save only the gross material body, which he puts off by death, and which is of no further use.

13. That the state and condition of man after death is according to his past life in this world; and that the predominant love which he takes with him into the spiritual world, continues with him for ever, and can never be changed to all eternity; consequently, if it be good, he abides in Heaven to all eternity; but if evil, he abides in Hell to all eternity.

14. That true conjugal love, which can only subsist between one husband and one wife, is a primary characteristic of the New Church, being grounded in the marriage of Goodness and Truth, and corresponding with the marriage of the Lord and his Church; and therefore it is more celestial, spiritual, holy, pure, and clean, than any other love in angels or men.

15. That the Science of Correspondences (which has been lost for some thousands of years, but is now revived in the theological works of the Hon. Emanuel Swedenborg) is the only key to the *spiritual* or *internal* sense of the holy WORD, every page of which is written by correspondences, that is, by such things in the *natural* world as correspond unto and signify things in the *spiritual* world.

16. That all those passages in Scripture, generally supposed to signify the destruction of the world by fire, etc. commonly called the last judgment, must be understood according to the above science, which teaches, that by the end of the world, or consummation of the age, is not signified the destruction of the world, but the destruction or end of the present Christian Church, both among Roman Catholics and Protestants of every description; and that this last judgment actually took place in the spiritual world, in the year 1757.

17. That the second advent of the Lord, which is a coming, not in person, but in the spiritual or *internal* sense of his holy WORD, has

already commenced; that it is effected by means of his servant Emanuel Swedenborg, before whom he hath manifested himself in person, and whom he hath filled with his spirit, to teach the doctrines of the New Church by the WORD from him; and that this is what is meant in the Revelation by the new heaven and new earth, and the New Jerusalem thence descending.

[☞ *Such are the general outlines of the Doctrines of the* NEW JERUSALEM CHURCH, *on the merits of which we shall leave to the judgment of our readers to decide. In the mean time, we would take up the foregoing subjects in detail, and place them in such a light as will leave no room for doubts concerning their truth and importance. But in order to do this, we know of no better plan than to copy the language of the enlightened and illuminated* SWEDENBORG, *from a work of his, published in London, entitled* THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

[BY EMANUEL SWEDENBORG.]

I.....OF GOODNESS AND TRUTH.

1. Every thing in the universe which existeth according to divine order, hath relation to Goodness and Truth. There is nothing in Heaven or on earth which doth not derive its existence from these two principles; the reason whereof is, that both Goodness and Truth proceed from the Divine Essence of the Godhead, which is the first cause of all being.

2. Hence it appears, that there is no knowledge more necessary for man, than to understand clearly the nature of Goodness and Truth, in what they consist, and how they have a mutual regard to, and union one with another. This knowledge is more especially necessary for every member of the Church; because, as all things in Heaven have relation to Goodness and Truth, so likewise all things in the Church have the same relation, inasmuch as the same Goodness and Truth prevail in both. It is on this account that we begin the doctrine of the New Jerusalem with explaining the nature of Goodness and Truth.

3. Divine order requireth that Goodness and Truth should be united, and not separated; that so they may exist and act in unity, and not in separation; for they proceed in unity from the Godhead, they are united in Heaven, and therefore they should be united also in the Church

on earth. The union of Goodness and Truth is called, in Heaven, Celestial Marriage, inasmuch as all the inhabitants of Heaven are the subjects of such a marriage. This is the reason why, in the Word of God, Heaven is compared to a marriage, and the Lord is called the bridegroom and husband, whilst Heaven, and the Church on earth, are called the bride and the wife. These names are given to Heaven and to the Church, because they are the recipients of divine Goodness in Truths.

4. The angels in Heaven derive all their understanding and wisdom from this marriage union of Goodness and Truth, but not from either of them apart, or separate from the other. This is the case too with the members of the Church on earth.

5. Inasmuch as the union of Goodness and Truth beareth resemblance to a marriage, it is plain that Goodness loveth Truth, and that Truth in return loveth Goodness, and that they have a mutual desire to be united with each other. The members of the Church, therefore, who have no such love and desire, are no subjects of the celestial marriage, and of consequence have nothing of the Church or its spirit in them; for the union of Goodness and Truth alone constitute the church.

6. There are various kinds of Goodness, all of which may be comprehended in the general division into spiritual and natural Goodness; and these are both united in genuine moral Goodness. And as Goodness admitteth of variety, so also doth Truth, inasmuch as every Truth is derived from Goodness, and is the form thereof.

7. What hath been said of Goodness and Truth, may justly be applied, in a reversed sense, to evil and falshood. For as every thing in the universe, which existeth according to divine order, hath relation to Goodness and Truth, so every thing which existeth contrary to divine order hath relation to evil and falshood. And again, as Goodness loveth to be united with Truth, and Truth with Goodness, so evil loveth to be united with falshood, and falshood with evil. Lastly, as all wisdom and understanding arise from the union of Truth, so all madness and folly arise from the union of evil and falshood. This union is called the Infernal Marriage.

8. From the contrariety existing between Good and evil, Truth and falshood, it is plain that Truth cannot be united with evil, nor Good with falshood that ariseth from evil; for if Truth be united with evil, it is no longer Truth, but becometh falshood, inasmuch as it is falsified; and if Good be united with falshood that ariseth from evil, it is no longer Good, but becometh evil, inasmuch as it is adulterated. Nevertheless, falshood which doth not arise from evil may be united with Good.

9. It is impossible for those who have confirmed themselves in evil and falshood by false reasoning, and an evil life, to understand any thing relating to Goodness and Truth; inasmuch as evil, in their imagination, is Goodness, and falshood Truth. But such as have confirmed themselves in Goodness and Truth by right reasoning and a good life, have a capacity to know and distinguish what is evil and false. The reason of this is, because all Goodness, and its attendant Truth, are, as to their essences, celestial or from above; but all evil and its attendant falshood, are, as to their essences, infernal, or from below. And every thing that hath a celestial essence, or origin, is in the light; but every thing that hath an infernal essence, or origin, darkness.

(To be continued.)

FOR THE HALCYON LUMINARY.

LETTER TO GEORGE FOX, FROM ERASMUS, ON THE LAWFULNESS OF BEARING ARMS.

Amongst the various sects of professing Christians, at this day, there is one which, on conscientious grounds, refuse to be at all concerned in the business of war. We profess not to know particularly the whole ground of doctrine on which this opinion rests, but we may with safety, from what we do know, assume as the foundation of it, that command which saith, "*Thou shalt do no murder;*" and, the example of the peaceable unresisting life of our Lord, which men are bound to follow in all things, as well as his counsel to his disciples, in telling them, that they who take the sword shall fall by the sword.

As to the sixth command, which saith, thou shalt do no murder, this in the civil *natural* sense is to be understood agreeably to the judicious regulation of our civil code, which, within the general term of mankilling, includes three distinct states of action, the criminality of each being made to depend on the intention, according to which, as far as a court of justice can recognize, the judgment upon each one is awarded.

The *first class*, is termed justifiable homicide. Here there is no evil imputed. As in the case of a robber killed whilst depredating on the highway, or in forcing a house, in the night. Or a man, insane by liquor or otherwise, killed when violently and outrageously attacking another, without provocation. Or a soldier, acting under the authority of his government, killing an enemy agreeably to the laws of war. These are cases of the first class.

The *second class*, is termed manslaughter. This is killing in defence also, but with more criminality of intention, as in a duel, where there is room for a presumption that the party may have been in the wrong originally, or at any rate did not take advantage of his option, to decline the contest; or, where language mutually irritating, is succeeded by blows, in which one of the parties is killed. Such are cases of the second class.

The *third class*, is where killing is committed, without any palliating circumstances, being then said to be from malice aforethought. This, in the strictest legal sense, is murder, and punishable by death.

Pardon is asked of the gentlemen of the bar, if, in encroaching on their chartered limits, technical accuracy should suffer; but as moral, rather than legal accuracy, is aimed at, it is hoped that the offence will appear venial.

Incidental with those, we are enjoined *spiritual-naturally* to avoid giving any blow, or wound, nor to hurt any one's reputation unjustly, a good reputation being held by many as dear as life itself. Also, enmity, hatred, and revenge, these being murders in embryo.

By murder in the *spiritual sense*, is the killing the souls of men, by turning their thoughts from God, from religion, and divine worship, by insinuating improper objections against them: hence, the Devil is called a murderer from the beginning. John viii. 44.

Spiritual murder, is also imputed to those who teach, as Divine Truths, founded on the Word, doctrines that are of their own self-derived intelligence merely.

By murder in the Celestial Sense, is animosity against the Lord, and a desire to blot out his name, by exalting all things of man, above what is of God.

Having thus stated the Law, we shall proceed to discuss the merits of the question.

One of the first things which we are to consider is, the state and condition of man under the law; for if the subject be in such a condition as to render his obedience impracticable, the law, so far, is a dead letter, and his good intention, in this case, must be his atonement for non-performance, if we assume it as a fact, that he had previously accepted the law as a rule of life. If this was not the case, there would be a constant jarring in respect to the exercise of functions; as, for instance, if we suppose the command to obey those in authority sacred, and the command not to take up the sword sacred, it is evident, that when the government orders its citizens out to defend their country, one of these two laws, both equally authoritative, must fall to the ground. So that

herein an apparent incongruity is ascribed to the Holy Scriptures, where in fact no such incongruity exists; for, the Divine Law, embracing a three-fold period of natural, spiritual, and celestial actions, provides within itself rules for each period respectively, and it is for us to exercise our rationality in this discrimination of what is suitable and proper to our actual state, either as individuals, societies, or nations. It being the nature of *spiritual* law to accommodate itself to the apprehension of both the wise and the simple.

If a civilized inhabitant of New-York, was to be removed into an Indian nation, and there to inhabit, he would, in that case, be without the pale of our laws, and within the pale of the Indian laws; it would consequently result, that it would be very unfair, at that, or any subsequent period, to judge him under the law of New-York, for offences, alleged, as committed under the Choctaw domicile, as all the relations which gave propriety and value to the law in the one case, were non-existent in respect to the other; the law could no longer have any ground in justice, but becomes a mere oppressive, perplexing, irrelevant formality; that is to say, when the laws of a more perfect society, as operating on certain individuals of a society less perfect than that for which such laws were made.

The precepts then of the Gospel, embracing as they do, three different states of progression, give to man an understanding and perception in due order, of what is relative to his existing condition therein, beyond which, if he attempts to soar, he quickly becomes the victim of his temerity, by lapsing into enthusiasm. Thus under the government of the Penns in Pennsylvania, a majority of Quakers being found in the legislature, in order to accommodate the executive of the province with a grant of money for warlike purposes, a sufficient number were obliged to resign, and non-quakers placed in their room in order to vote the military supplies. Here was evidently an impracticable theory tested, and, as such, should have been abandoned as disorderly in its action. It may be deemed, however, a successful exhibition and refutation of spiritual enthusiasm.

There is no part of the Scriptures so much urged on the Christian at this day, and heretofore, as the example of Christ. He went about doing good. In this we should imitate him, assuredly. But, if we were, in order to do this more perfectly, to attempt the same things that were done by him, as to work miracles, walk on the sea, die on the cross; would this not be justly deemed the most ridiculous folly in us? It results, then, that our imitation of Christ is to be according to the practicable order in which we are placed, as parts of a whole, but not as distinct integers, in *external things*.

So, when our Lord caused the disciple to put up his sword, telling him at the same time, that legions of angels were at his command, if he chose to call them to his assistance; we are instructed, that it was agreeably to the Divine Providence that he should suffer, not resist, for in this he was the type of the celestial man, in his own future Celestial Church, when all shall submit themselves, without resistance, to His Supreme Power. At this day, submission on quaker principles, would be a direct acknowledgment of the authority of evil to govern good, force to govern wisdom, which amounts almost to an avowed allegiance to the Devil; as if the right to reign was in him, and therefore, we should unresistingly submit to *his* government.

A correspondent hath remarked, that the peaceful Pennsylvanians were better off than the fighting New Englanders, which may be the case, in the time of Penn, who indeed was a great and good man in in his day, and might have been so, had he continued in the church of England, which hath produced millions of men, as good, we trust, as William Penn, whose names have never been heard of, out of their own parishes: he founded his community in a noble spirit of equity, and in sound policy towards the Indians, but we find through their history, that before they were well acquainted with the views of their white neighbors, an exterior frontier circle was formed around those of the Quakers, who kept near to Philadelphia, where there was commonly *a few regular troops* for the protection of the peaceable.

It may at the first view appear, and it still so appears in the light of enthusiasm, that a sect professing an aversion to war, and even declining to take up arms for self-defence, daily extending its influence and numbers, would eventually stop the ravages of war, and tend to introduce a millennium. Yet, it was not evident to the founders of Quakerism, that whenever good sense and sound discretion pervaded a community generally, it must have a decided aversion to war, independent of any extra authority that might be derived from its being engrafted on the religious creed of any people, or sect; for if the principle in view existed previously in the Scriptures, it gains nothing in force by being transplanted; if it did not exist therein, then it must be deemed an error in the creed, not being derived from the proper authority. So, we find, the quaker institution has not operated to prevent war; nay, it has operated the other way: for the Friends, by taking too high ground, have been less useful than they might otherwise have been as a Christian sect. It was not so with our Lord, who sat with publicans and sinners, that he might thus enjoy a fit opportunity for instructing them. Indeed,

there is hardly a situation where a religious man, if he has firmness and good sense, can be more in the way of doing good, than in a camp.

Whenever an individual divulges a dogma, new to his neighbors, propriety calls on him to explain and support it by rational arguments. If he explains it, it may be presumed that he understands it, and is then entitled to credence; but if he cannot do so, he may well be supposed to be in a delusion; as a man can always clearly explain, what he clearly comprehends. Now, it is a fact, that the Friends have never done this, but in a very inconsiderable degree, by means of Scripture perverted. So little, indeed, as to have no weight in national affairs. Even in their own society, amongst their own people, many of their youth have frequently come forth, at the call of their country. They had not, perhaps, consulted the selfish spirit, which so frequently seizes men, in their more mature years, or they might have deemed it a duty to pursue a different course.

One of the difficulties that appears to arise in this discussion, is, that we appear to combat the principle of peace itself, whilst in fact, we are only combating the enthusiastic delusions which men have fallen into by misconception of the sense and meaning of the Gospel. Peace, internal and external, is the ultimate point to which the Christian church will come; but it will come, first by a sweet sense of rational feeling on the mind, derived from a thorough knowledge of genuine truth, and so will find its way into our political bodies, who actuated thereby, will obey its guidance in the sphere of politics. Such men will not be under the influence of enthusiasm, which assumes credit for ideal virtues, which cannot be practised. They will be men on a proper level with the business of the world in which they live, and therefore, Christians truly sane and efficient.

The mode that is proposed to test a man who professes to be a disciple of peace, and who perhaps in order not to be mistaken by the world on this point, hath assumed the peculiar garb, is this: have you peace in your inward man? Does Jesus dwell there? Does he rule over principalities and powers, over sectarian politics, and selfish interests? Do you feel a conviction that he can make every thing work for good to those of his kingdom? *Per contra.* Do you consider yourself a being, who, independent of the divine revelation spread abroad in the world, art indulged, by means of a secret interior way, to the light of truth; a way, peculiar to your own sect only? Do you indulge your unbridled prejudices in the political contests around you, your bosom burning like a fiery furnace, with every malignant, furious passion, that is common to a base populace? Do you

tell lies openly, or do you use an equivocation, which is a lie in disguise? Have you any dependance for salvation on the cut of your coat, the nicety of your grammar, the peculiarity of your callendar, or any other such childish oddities? Friend—if thou canst answer the first questions affirmatively, and the last negatively, you are indeed a man of peace, a true follower of the Lamb, a true Christian in the soul. We hail you as a brother, whether your coat be drab or scarlet color, whether you have conscientiously taken up, or conscientiously refused to take up arms. But if not, ah! what avail appearances before God? What do they avail even on earth? Where the outer man speaks the language of Heaven, whilst the inner man speaks the language of Hell: for, the latter, being the real man, will be always bent on accomplishing its ends. Whilst the former, being intended for deception only, remains quiescent, as to all good purposes. To such we would say, assume the military uniform of your country; in that character you may perform acceptable uses; let your furious passions, your subtle, selfish cunning, operate against the open enemies of your country, rather than expend their malignant influence on your neighbors and fellow citizens: ye are cut throats internally, you may as well be so externally. Your damnation would not be more certain.

But, the true state of the case is, that when the necessity for war ceases, war will cease, and not before; for the Laws of the Divine Providence, being laws of necessity; whilst there are bad men to commit aggressions, the best of men must defend themselves, and that by carnal weapons too, if necessary; for if the Lord Jehovah had to assume the humanity, in order to enter externally into the state of those with whom he was to contend, how much more the best of men, when contending with the most wicked; and that reformation is to take place by any other means, than a new power given through Divine Truth, we do not think possible. Perhaps it is because we have seen a glimpse of this power, that we say so.

It may perhaps be objected, that our opinions are contradictory; that we equally approve of those who take up, and those who refuse to take up arms. This will lead us to the explanation of a nice point. The creed, or discipline, that gives no latitude for the exercise of private judgment, is a wrong creed; for the soul that is panting for war, should no more be restrained by the *discipline* of his sect from taking the field, than one of a contrary description should be compelled to go into it. The reason of this follows.

It hath pleased God in the order of his Providence to appoint men, some to celestial uses, some to spiritual uses, and some to natural uses; thus, forming of the parts a perfect whole, a body. Now, when the

creed of a sect goes to demolish, derange, and counteract, this order of Providence, as is the case when a portion of citizens are thereby withheld from rendering military service to the state, when requisite, disorder must inevitably ensue somewhere; for, the laws of Providence, not being counteractable by the laws of man, we see persons of this sect break off, and engage in military business, as well as others. It is true, the sect saves its own credit apparently, by turning off those disobedient members from its bosom. But still, this is of little avail, since it is but cleansing the outside of the platter: the inside remains as it was.

It is very flattering to a sect, to be thought by others, or even by itself, as by far the wisest and best, and invested with peculiar graces, denied to others. This is a delusion, though a very pleasing one; for, though it is admitted that one may have some degree of precedence in point of time, yet being of the same social body, the parts must consequently adhere together in conjunction, and although one part may be more susceptible of good impressions than another, yet those impressions, when once received, will pervade, very rapidly, the other members of the same body, each in its due degree of recipiency.

By closely attending to the last ideas mentioned, it may be perceived, as the case actually is, that the salvation of man, being a measure of simultaneous operation, wherever the Church is established, it is contrary to Divine Order, that any sect particularly, by an ordinance of its own, in direct contradiction to the general laws of the land they live in, and of course, in contradiction to the general sentiment of mankind, should, under color of conscience, contravene the constitutional and legal will of society.

A natural consequence flowing from such a position is, that where no defence is deemed necessary against invasion, the transfer of national independence, and sovereignty itself, must be accounted as a matter of no importance. It would be ridiculous, therefore, for such persons to talk of foreign influence. A person so professing could not or should not hold any office under our government, the dicta of which he must swear or affirm to obey; the employment of military force being a part of the legal means authorised thereby for coercion of the enemy in the interior or exterior.

How are these difficulties to be done away so that we may arrive at the ultimate end—Peace?

That end is to be obtained by the universal diffusion of the truth, of revelation through all religious societies, not by its partial application to any sect. This Truth must be open, candid, calculated for use more than for parade; it must be powerful, it must be penetrating.

It will not consist of vague declamations, grave sophistry, mock inspiration, unauthorised assertion, ranting deliria, the spurious conceits of self-derived intelligence, assuming the style and manner of wisdom.

The man who shoulders his musket conscientiously may be a faithful christian. The man who cheerfully pays others because he thinks they are fitter than himself, by nature or education, for such a purpose, may also be a good Christian. The man who resists not, but trusts in God for protection, is yet better.

The cases of the former two are sufficiently understood. As to the latter, it will be perceived to be a mere hypothesis, which never can be realized in the natural world, and at this day has no counterpart among men; for though it may be admitted that some individuals partake strongly of this lovely character, yet that any individual by union merely with a sect, can arrive at this degree of perfection, and of course the whole sect, is an enormous fallacy. This would be a regeneration by means merely external, whereas regeneration of the external is by means of the internal. "Cleanse the inside of the cup and platter, and the outside will be clean also."

The sect of the Quakers then tacitly declare to all others, *you must join, or fight for us.* Now, it may happen, and indeed doth actually happen, that very many do not approve of the creed and discipline of the Quakers; the option then seems to be rather a hard one, and inconsistent with the general principles of justice; for if, in order to avoid war, we go into society, we must violate conscience; if we do not go in, but go out to war, we are reprobated as anti-christians, even when fighting their battles, which they unjustly refuse to do, so that we appear in a dilemma, from which there is no means of release but in breaking down the creed itself.

When we speak of a man trusting in God for protection, we should always think of a protection according to the proper and regular order established by law, not in an imaginary state of things, taking rise in delusions. On this point we have an excellent lesson from Scripture, where Satan, by an affectation of trust in God, desires the Redeemer to cast himself from the pinnacle of the Temple; the reply to which should be always present to every Christian. "*Thou shalt not tempt the Lord thy God*" by any improper or eccentric departure from the established order even of external things.

Man in his merely natural state exhibits at all times the propensities of a savage beast, that will quarrel and fight for the mere love of fighting. Under a state of natural law, man wages war for the protection of persons and property, ostensibly; this, however, is but the political motive; the cause of this motive lies deeper still, it exists in

the moral world; in the injustice of one or both of the parties, which injustice ariseth out of contempt of Divine Law.

Let us suppose, hypothetically, that in the contest, in which our nation is now engaged, that *it* is entirely in the right, having justice on its side; and that consequently our enemy is in the wrong; the cause of the war then, appears to originate with him, and we, the innocent sufferers, are blameless. This supposition may be predicated on political principles; but if we advert to the cause of the cause, *that is*, the *moral* cause of the war, and should find that those conspicuous men in authority in our nation, whilst seeking publicly for justice, were privately sapping the foundations of the Divine Law, from which all justice originates, we fairly infer that they did contribute to the prevalence of that injustice, which has at length recoiled on ourselves, in the form of war, as a necessary moral consequence of the subversion of Divine Authority.

Thus then we perceive, it is not the profession of peace outwardly, but the possession of it inwardly, by our minds being convinced of the propriety of the Divine Law, that an universal state of peace can arise over the earth. A Quaker who refuses to pay a soldier to defend his country, but pays liberally a calumniating editor of a newspaper, has indeed made a sad mistake; he may be said to be spiritually at war, and yet in bodily peace; a state much worse than where the body is converted into an engine of war, whilst the spirit enjoys peace and good will, even to its enemy. The latter is the state of many a brave soldier, and there is certain ground of belief that their condition in a future world, is vastly superior to that of the former.

This subject is far from being exhausted; yet that there has been as much said as the present necessity requires, is believed. It is hoped these things will be seriously attended to by all whom they may concern, that all may co-operate to restore the crown to Him whose right it is to reign. ERASMUS.

FOR THE HALCYON LUMINARY.

EXPLANATION OF ISAIAH VI. 8, 9, 10, 11.

This portion of the prophetic Word is immediately preceded by the account of a vision, wherein Isaiah had perception, by the means of correspondent symbols, of the Celestial Church of the Lord in the Heavens. This is according to the unalterable order of Divine things, which, having their origin from Him who is Supreme, are, first of all, represented in their first, inmost, or highest principles. An intention

of the WILL of God is involved in the expression *to send some one*. There is conveyed to us an idea of spiritual distance, or something that was to be done in the lower natural world, which required mediate principles, whereby communication might be effected, and divine things made known below, and for "US"—signifying the action to be in his triune character of Creator, Redeemer, and Preserver; or Prophet, Priest, and King; thereby showing its reference to human affairs. The prophet Isaiah, having, by the previous perception of celestial principles, been prepared for the service of such a mission, being now in the truth of Divine Good, which is represented by his prophetical character, yields himself obediently to the Divine Will, and offers himself for the service. His orders were, that the people should be informed of their real condition, in that they had the use of *natural* senses only, but not of *spiritual* senses; for in the text, there is a double application of the terms hearing and seeing; one having relation to the *external*, and the other to the *internal* faculties. Thus, the prophet being informed of the sensual state of those to whom his message was to be delivered, He—that is, the mediate truths operating on their carnal minds, was to effect, in the first instance, a complete stupor and derangement of those sensual passions, appetites, and opinions, which had acquired dominion over the people. For the *end* of this disorganization of the carnal powers was in order to their regeneration by new interior principles, as is subsequently expressed. It being necessary thereto, that man should, in the first place, see the low abasement of his merely *natural* state separate from the divine principle; that he was utterly incapable by the means of any merely *natural* knowledge, to lead or govern himself aright, or prepare himself for his final abode in the Heavens. Thus, this state of vastation was preparatory to regeneration, that man might have perception intelligently on his own condition, so as to be able to exercise thereon his free will, according to the dictates of his new regenerating rationality. For it is plain, that as long as man would find his own selfhood to avail him, even in a low degree, he would confide therein, and consequently continue with eyes fixed downward on the earth and *external* nature, and not upward to Heaven and *spiritual* things. Now, the Lord wills an *internal* regeneration to his future *spiritual* church, by means of good from himself flowing into those truths, revealed in his *interior* WORD, and not that *external*, hypocritical, apparent regeneration, with which the man of the church would be perfectly contented to be converted and healed, if it were possible that he could conjoin with his old received principles a profession of the new; thus, putting new cloth to an old garment, and new wine into

old bottles. But, happily for man, the Lord hath in store for him better things than those devised by his own imagination. This vastation was to endure until, in a general sense, a general overflow of desolation, through the wickedness of men, was to take place. In another view, that the church had become without a good principle, or inhabitant; house, without man: that is, doctrines without any life of good indwelling therein, or conjoined thereto, and in the narrowest view, the wretched state of individual men, with respect to those Heavenly principles of goodness and truth. "And, the Lord *have* removed men far away," &c. an expression very pointedly indicating the degraded state of man, as being brought into the lowest animal principles of his life. The Divine Being, constituting the centre of his own creation, from which man, at this day, is indeed far away. Yet, in the last verse, we have the promise of regeneration, or new birth, by the internal principle, or remains, constituting a Seed, which shall, in the NEW EARTH, vegetate afresh, bringing forth good fruits unto everlasting life.

When the difficulty of transmuting the Hebrew sense into our vernacular idioms is taken into consideration, we will not be surprised that many passages of the Scriptures appear dark, and even unintelligible. But, independent of this consideration, it is to be observed, that the adaptation of the *spiritual* ideas to the *natural* language, from the radical difficulty of the thing, must be frequently incomplete in singulars. For, every *natural* expression radiates into thousands of *spiritual* ideas, so that the mind is left to grasp the whole or the parts, according to the competence of its powers.

Viewing the subject in this light, the attempt now made is from a survey of the entire passage, rather than by analysis of its parts, proceeding upon the synthetical plan. Indeed, from the very incorrect grammar we meet with in this passage, we have reason to presume that the translators were much puzzled with their task, in this instance; and, ignorant as they were of the *internal* sense that was contained therein, and which was to be drawn out subsequently, by means of the KEY of Correspondence, it could hardly be otherwise. We trust that a fairer translation, by persons possessing a knowledge of the whole ground, will, at some future period, remove all difficulties.

It may be proper also to observe, in this place, that the readers of this publication are not to expect from its contributors any account of the *natural* phenomena which may accompany, in the time to come, the awful advent which they undertake, in a subordinate way, to announce. For, according to the laws of Providence, it is allowed to see those things in the back only, and not in the face; that is, after

they have happened, but not before; and that, for various good reasons, too lengthy to be clearly explained here.

The men of the New Church account it no trivial advantage to be able to recognize such phenomena, when they do actually happen, and will have great satisfaction in adverting to them, in communicating with their friends, who may still remain by the river of Egypt, for whose speedy redemption, they always must, as in duty bound, have the most ardent anxieties.

The writer apologizes to his *brethren* for his free sketch, having in view, as a faithful though lowly Benjamin, the conjunction of the *external* reader, to the *internal* goodness of truth. J.

TRUE STATE OF THE PRESENT CHRISTIAN CHURCH.

(*Continued from vol* 1, *page* 539.)

Having now plainly shown, and fully proved, that the doctrine of the Church is now so erroneous, that truth cannot be discovered; no truth is declared and delivered from the written WORD (which is a declaration of the truth) nor from the manifestation thereof in the works of creation, but what is mixed, alloyed, confounded, perplexed, and annoyed, with such over-bearing falsity, that no clear truth can be discovered; so that all that hurt, violence, oppression, perplexity, and tribulation is come upon it which our Lord foretold, by which we know the end is come. For all those things mentioned in Matt. xxiv. and xxv. and in similar places in the other evangelists, with several chapters in the Revelations, refer to the various states and changes of the Christian Church, with the declensions of truth, and the languishing of love; and likewise the growth, increase, and power of Antichrist, or kingdom of darkness, in error and falsity, and not to the destruction of Jerusalem, nor the end of this outward world. And his coming to judgment is his second coming in the power of the truth and the light, to overturn these powers of darkness, to separate between light and darkness; that is, between truth and falsity, between good and evil; so that they shall never more be put one for the other.

Hearken now, ye establishers and builders of this Church, whose foundation is in the sand, and no longer deceive yourselves and the people; for the Lord is already come to judgment. Judgment, you know, is a discerning, distinguishing, and separating between truth and falshood, good and evil, love and hatred; and it is the light maketh manifest. Therefore, it is certain judgment is already begun. Falsity, which is darkness and evil, is already discovered and con-

demned. The light is broke forth; and, as lightning shineth from the east to the west, so it enlighteneth the inward powers of the members of Christ; for he is that light. He is already descended on his white throne, and is still coming on a cloud, which is light, and the throne of his glory; and is already manifested to and in his saints, in whom he reigneth in the majesty, splendor, glory, power, and transcendent excellency of the light, in which are all those on the right hand, called the sheep; for the right hand of God signifieth the principle of light and truth: so whoever is in the light and truth, filled with love, is now on the right hand; for it being said, "He shall set them on the right hand," is the same as, He doth set them on the right hand.

Now the fulfilment of what our Lord foretold, and the breaking forth of the light, is the sign of the Son of man; and as it has already been made appear that his second coming is not to destroy or dissolve this world, and afterwards judge the whole race of man, it is certain that judgment is already begun, and is quite different from what the Church has for some ages taught It is generally taken in the *literal* sense, that the Lord will, in great pomp and splendor, sit as judge, in the same manner as an earthly judge, a mortal man, doth; and summon the whole race of man to appear before him, at that place, locally, where he has fixed his seat, and then proceed as an earthly judge doth; and then, and not till then, make known to every one their respective and eternal doom. And this grand process, they tell us, will commence and be carried on, on some one certain day, according to this world. Now these false conceptions and ideas of the judgment arise from that monstrous doctrine of ascribing to God the same properties that are in man, but will fall to the ground as soon as viewed in the light: for it is certain, none can be brought nearer to God than they are every moment; being in his immediate presence, which filleth all; and his judgment-seat is erected in every breast, and there is carried on the whole process.

So it is very evident there is a lying spirit in the mouth of the prophets, causing the people to go astray, and wander on the dark mountains as sheep having no shepherd.

Now judgment is not in itself condemnation, as is often represented; but, as has been before shown, a clear distinction between falsehood and truth; and the evil in falsity is already condemned, even while the light maketh manifest.

Therefore, the coming of the Son of Man, mentioned in Matt. xxv. is not, as men have taught, to dissolve the world; but on the throne of his glory in the power of the light of truth, with his fan in his hand, to purge his floor, to separate between the wheat and the chaff, to pre-

serve the one, but burn the other with unquenchable fire; or in other words, to purify his Church, to separate between truth and falsity, to overturn all the strong holds of the prince of darkness, supported in, and maintained by, erroneous and false doctrines, and imposed for truth.

Be alarmed now, ye teachers of lies, and maintainers of falsities, for your measure is nearly filled, your number completed, and the period accomplished, that the work you have performed, and are still carrying on, shall be destroyed and for ever cease. For the light and truth is broke forth from its oppression, and has discovered falshood its oppressor. The Lord is now coming with all his holy angels, not only in the splendor, majesty, and beauty of the light and truth, but in and with the power of all the properties of goodness and love; that great and wonderful day of the Lord, so terrible to the maintainers and powers of darkness, in the doctrines of falsities, is rushing on; which will overturn, overturn, and destroy all these self-confounding and self-contradicting systems which are enemies to, and oppressors of the truth.

But now, before we conclude, let us just take notice of the process. We have already seen that the right hand of God signifieth the principle of light, truth, and love; consequently, all are on the right hand that are in the light and truth, wherein is all goodness and love. Now, on the contrary, it necessarily followeth, that the left hand must signify the principle of darkness, falsity, and evil, the promoters and maintainers thereof. Now it is said to those on the left hand, "Depart from me, ye cursed; (darkness must fly before the light, and falsity before the truth) for I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick and in prison, and ye visited me not." This is not to be understood, as is usually taught, that Christ will speak thus verbally to part of his audience, when the whole race of man is personally before him: no; the Lord is now thus speaking to those on the left hand, and understood thus: Christ, or the seed of the woman, is in the soul of every man; but is there closely imprisoned and violently oppressed by the seed of the serpent; as in hunger, thirst, nakedness, and sickness; it is not the outward corruptible bodies of men.

Now the doctrine of three Gods, or the false doctrines concerning the one Lord God, Creator of all things, Saviour and Redeemer of the world, can administer no comfort to Christ in the soul; and more especially the doctrine of justification and salvation by faith alone doth not, cannot administer the least comfort to Christ in this necessitous state: all that know and are in the truth will agree that Christ, in this

low estate, in his members or brethren, is in a starving condition, in hunger, nakedness, and confinement, in sickness; but this doctrine of salvation without works can afford no meat, drink, clothing, nor cordial; no comfort or consolation; no release or enlargement, not so much as a kind visit in love; but denieth all works of mercy: and instead of comforting and nourishing, (in its own nature and properties) it powerfully tendeth to starve and destroy, and, Herod-like, would murder the young child while it pretendeth to worship him.

Cease then your abominations, in false, monstrous, and even shocking declarations and assertions, concerning the one true God, Lord, and Saviour! which worketh tribulation and desolation of the truth; starving and oppressing Christ, who is the truth and the divine principle and heavenly desire kindled in the soul, from that original innate divine spark, or seed of life and light which is in every man; which is Christ in his members and brethren, and there nourished by truth and love, but starved by falsity and darkness: yet know this, all ye who are on the left hand, that notwithstanding you administer no real comfort to Christ, yet Christ still liveth, and shall eternally live, with all his members and brethren: but no thanks to your murderous false doctrines, for your time is short who seek his life.

But again: it being evidently clear that the left hand signifieth the principle of darkness, falsity, and evil, called the goats; all you who are found in that principle, maintaining error, and declaring abominable falsities of the one true God, must on a certainty be on the left hand among the goats; and may NOW hear your sentence: put not off to some distant period, but hearken! the judgment is NOW! the voice of light and truth is NOW heard, and is always saying to darkness and falsity, Depart!—Depart you must at the appearance of the light, for the light hath no communion with darkness, nor truth with falsity.

The great and important work, the separation, is NOW carrying on, and shall continue without cessation or interruption, until perfectly finished; until all evil, which hath its existence in darkness and falsity, is departed into its own place, that dark abyss from whence it came.

Your Babels must soon be stopped and thrown down, your false and contradictory systems of your own contrivance shall be broke: the earthquakes, wars, and tumults you have raised, shall cease; and the spiritual pestilence and famine, consequent thereon, shall be no more: and every eye which is formed by the true light shall clearly see that you are not the sheep, but the goats. By your strife and contention, wherein, as devouring wolves, you worry each other, in your striving which shall destroy most of the sheep; for the true

Shepherd, our Lord and Saviour, is meekness, the King of peace and unity.

It may be unnecessary to enlarge on the subject, in order more fully to establish the truth of what has been advanced, since it must be evident to every discerning mind, that what our Lord foretold is already accomplished; the very last prediction being now actually fulfilling, and the sign of the Son of Man appearing in heaven; which is the manifestation of the mystery of the truth in the light thereof, being evidently broke forth in innumerable souls. We may make a stop here, and inquire, Who is on the Lord's side? To such we have but little more to say, only to enforce our Lord's caution and admonition: "Take heed that no man deceive you."

(*To be concluded in our next.*)

THE DICTIONARY OF CORRESPONDENCES.

(*Continued from vol.* 1. *page* 537.)

ALAMMELECH, a city of the tribe of Asher, (Josh. xix. 26.) by which is signified something relative to blessedness in the *internal*, and its correspondent delight in the *external*.

ALARM, or *sudden terror*, is predicated of the understanding, more than of the will; and consequently is expressive of the expectation of immediate destruction of those who are principled in falses of doctrine, and evils of life. The term *alarm* is used in the Word, when the subject treated of is the approach of the last judgment, and the coming of the Lord.

ALAS! a term of lamentation on account of the desolation of good and truth in the church. When repeated more than once, it denotes the most grievous lamentation for impending damnation and misery, as in Rev. xviii. 10. and in chap viii. 13; in which last place the English translation has it, "*Wo, wo, wo*, to the inhabitants of the earth," *etc.*

ALIEN, or *stranger*, one who is out of the pale of the Church. The word *alien* or *stranger* has various senses, according to the subject treated of; which indeed is the case with almost every expression in the holy Word. In the good sense, that is, when the subject is concerning those who are in a state of simple good, but not so much in truth, the term *alien* or *stranger* denotes those among the Gentiles, who, notwithstanding their being out of the pale of the Church, and consequently ignorant of the Lord, yet live a good life, according to the best of their knowledge, and are desirous of genuine truth. These

are the *aliens* or *strangers* spoken of in the Prophets, and other parts of the WORD, who shall build up the walls of the desolated Church; that is, among whom a new Church shall be established.

In an opposite sense, an *alien* is one who is neither a true member of the genuine Church, nor even of the Lord's universal Church, which is extended over the whole earth. In this sense, those within the pale of the Church, who do not acknowledge the Lord, nor keep his commandments, as well as those without the Church, who are not principled in charity and mutual love, are *aliens* and *strangers*, having nothing within them of that heavenly life which constitutes, in the language of Scripture, "mothers, and brothers, and sisters."

Strictly speaking, an *alien (alienus)* has respect to those who are in evils; while a *stranger*, or *foreigner, (alienigena)* denotes those who are in falses.

An *alien* also denotes one who dwells in the *literal* or *external* sense of the WORD; for this sense, separate from the *internal* sense, is comparatively like an *alien* or a *stranger* who is only admitted to the gates of the palace, and not introduced to the family within. The holy WORD, in its *internal* sense, is this palace; the *literal* sense its gates; the family within are the angels; and the Master of the house, or Father of the family, is the Lord.

ALIKE. Nothing in the universe is so absolutely *alike* or *similar* to another, in every respect, as that it may be substituted instead of it. Still, however, there may be a general *likeness*, whereby different things may harmonize together. The general *likeness* which prevails in nations, kingdoms, and families, is derived from the general *similarity* of their religious sentiments and train of thinking. This is the reason why the Jews, to this day, are *like* their great ancestor Jacob; and hence it is, that almost any person, on seeing the face of a Jew, instantly recognizes his religious principles.

There may be also a more particular *likeness*, whereby two things will naturally tend to each other; as is the case, abstractedly, with the affections of good and truth, and in respect of persons, with the husband and wife who are in true conjugal love.

It is provided by the Lord, that there shall be born into the world suitable conjugal pairs, who are so much *alike*, that there is a certain internal effort or tendency to be united together; which, if not effected in the present life, will, after the death of the body, as it were by fate, instinct, or an internal dictate of the mind, be most intimately conjoined; and yet, notwithstanding such an appearance of chance or fate, by reason of unexpected and astonishing occurrences, it is all

of the divine providence of the Lord, whose government of the universe entereth into the most minute particulars that can possibly be conceived.

ALIVE, possessing Love and Wisdom, which are the constituents of *spiritual* Life. In a supreme sense, the Lord alone is *alive*, because He alone possesseth in Himself Divine Love and Divine Wisdom, being, as he says, "Life in Himself." In a *spiritual* sense, man is said to be *alive*, when he has Faith in the Lord, and lives according to his Commandments: Faith in the Lord is the Life of his Understanding, and obedience to his Commandments is the Life of his Will. These two Lives are necessary to make a regenerate man; wherefore it is said in Gen. ii. 7, that "Jehovah God breathed into man the breath of *Lives*, and man became a Living Soul."

ALL, has various significations, according to the subject treated of. Sometimes it signifies the whole creation; at other times, only those who are regenerate, or new creatures. In this latter sense, it is said in Mark xvi. 15, "Go and preach the Gospel to *every* creature;" meaning to *all* who are capable of becoming regenerate. So in Isaiah xlv. 23, it is said, "Unto me *every* knee shall bow, and *every* tongue shall swear." And in Rev. v. 13, John says, "And *every* creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and Honor, and Glory, and Power, be unto Him that sitteth upon the Throne, and unto the Lamb, for ages of ages." In which passages, *every* knee, *every* tongue, and *every* creature, do not mean *all* in the universe who have existence, but *all* who are regenerated by the Lord, and by him elevated into the highest, middle, or lowest Heaven.

(To be continued.)

AN ESSAY ON THE NATURE OF LAWS.

CHAPTER VII.

(Continued from vol. 1. page 567.)

If in public life the immoral man be injurious to society, he is much more *destructive in private.*

Such an one sours, embitters and poisons domestic happiness; and by this means incapacitates the rising generation from becoming either happy or honorable.

Of a totally different cast is the truly moral man.

Sincerity, kindness, openness, benevolence, generosity, temperance and chastity, with a very long list of other virtues, take up their abode in his happy dwelling.

His life being gradually perfected here, by active morality dwelling in passive matter, is prepared by habit, to such a fixedness and stability of moral life, as may enable him to do without matter; and live distinct from it, in the mental or moral world.

This, indeed, is the very design of a material world, viz. to form a receptivity for immaterial minds. For in the moral world there is no extension; consequently, space and time, with their limitations, have no place here. (Chapter III.)

Instead of extension, there is impletion; and instead of time, there is a state of impletion. And, as the states of mental comfort, delight and happiness in this world, may be immensely varied, and exalted, how much more must this be the case, when the limitations and imperfections of matter are removed! *when the spirit returns to* GOD *who gave it.*

CHAPTER VIII.

Proofs in support of the foregoing principles are abundant. The states of society, in every part, evidence them.

Penal laws are designed as correctors of immorality; for where there is no immoral conduct, no just law can punish.

Let immorality be removed, and the prisons may be shut up. We may then sleep in safety without *bolts* or *bars* to our doors.

Were immorality banished, the forked tongue of slander would no more wound the characters and feelings of the good and virtuous. Detraction, envy, malice, violence, duplicity, drunkenness, unchastity, theft, tyranny, with the whole infernal brood of immoralities, would retire to their native hells; and no longer disturb the peace and comfort of society.

Were immorality removed, civil and religious liberty must grow and spread their sheltering branches far and wide.

Remove immorality, and commerce must needs flourish; because full credit would exist between man and man; honest debts will be paid, none other would be contracted, and fraudulent bankruptcies would have an end.

Is this an imaginary picture? is it not rather a thing fully within the reach? Who is there that is not ashamed of immoral conduct? and where is the man or woman, endowed with common sense, that may not live a moral life, if so disposed?

This matter is in the power of all. And if we will not, each of us, practice it, with what face can we complain of the mischiefs existing in society?

Every one who violates moral bonds, adds his quota of evil to the common stock.

CHAPTER IX.

Truth is generally seen more clearly by contrast.

Let the foregoing principles be inverted, and then view the picture.

Let us suppose, for a moment, that nature created all things; is the head of all things.

Then it follows that what is *outermost* created what is *innermost*; that the *circumference* created the *centre*; that our earth formed the sun; the body formed the mind; that what is *inert and dead* created *what is alive.*

The soul or mind must, in this case, act from the body, not the *body* by command of the *soul.*

This atheistical inversion is the very reverse of the phenomena of the world.

For the earth, obediently, as astronomy teaches, moves round the sun, not the sun round the earth.

The mind directs the movements of the body, not the body of the mind.

Of consequence, the order of creation is, that what is within, rules what is without. That what is within is the highest and most central, and what is without is lowest and most circumferential.

The mind of man is within the body, and is therefore central to it; but, as every one ought to know, the mind is not self-produced nor self-existent; therefore it owes its existence to another who is central and superior to it. *Wherever there is man, therefore, he is a standing proof that there is a* God *above him.*

REMARKS ON THE ATHANASIAN CREED.

Dr. Hay, the Norrisean Professor of Divinity, at Cambridge, has just published an ingenious sermon, "Thoughts on the Athanasian Creed." His arguments are refined and subtle, rather than convincing and satisfactory. The great objections against this famous creed, still stand in their full force.

1. It is a gross imposition on mankind in its very name. It was no more written by St. Athanasius, than it was written by Dr. Priestley. It is an authorised falshood. This very circumstance should excite the honest efforts of the simple and sincere to reject it as spurious. How should we receive a teacher of truth, who came to us under an assumed character, with a lie on his very forehead.

2. It is an instance of presumptuous folly to attempt to state and to define what it declares to be incomprehensible. Now surely I must,

in some degree, understand what I attempt to define: or how can I passibly draw the line between truth and error, if both are involved in mysterious darkness? He deserves some degree of attention, who says that the Trinity may be understood, if not as to its *essence*, yet as to its *form* and *manifestation;* at least let us listen to his explanation of it. He offers no insult to our understanding: but can the presumption of ignorance, and the slavery of bigotry, rise higher than this—than for an obscure, an unknown individual, to dictate after this manner, "Whosoever will be saved, *must thus* think of the Trinity;" which Trinity, he afterwards informs us, is incomprehensible; that is, we must shut our eyes, wander in a wilderness of darkness, and call this believing the Catholic Faith.

The Athanasian Creed asserts that there are *three* Persons, and *every Person* by himself to be *God* and *Lord:* the clear and simple consequence then must be, that there are *three Gods*, or *three Lords*. Every simple mind starts with horror at the idea; but this fault is in the creed, which has so long enslaved and disgraced the minds of men.

The repetition of words which we do not understand, cannot either preserve peace in the Church, or promote charity among men. It is one great part of religion to open the understanding, and to elevate it above the fallacies and impositions of the senses, into the regions of divine truth: but can this good end be possibly effected, by repeating words which we cannot comprehend, and by bowing down the understanding in abject submission—not to the will of God, but to the bold dogmas of ignorant men—of men who are positive, in proportion as they are ignorant?

I sincerely wish, with good archbishop Tillotson, that the Church of England was well rid of the Athanasian Creed: for some pious clergymen never can read it: in other congregations, where it is mechanically read, some of the people shut their prayer-books; others sit down with manifest marks of disgust and dissatisfaction. Several of the present bishops no ways approve it; but they dread innovations. Suppose, then, if it was not discontinued by public authority, it was to be omitted, by a general connivance, in all the new prayer books?

We ought to understand the Trinity of Father, Son, and Holy Spirit, in the one glorified Person of the Lord Jesus; or the supreme essence, the manifested form, and the divine energy, in one; like as the soul, the body, and the operation of man; or as the essence of light, the bright shining or manifestation of light, and the influence of light from the sun.

M. K.

THE BOUQUET.....N°. I.

Under this head we shall endeavor to cull a few flowers from the garden of literature. As they are selected by one passionately fond of straying among the sweets that decorate the walks of knowledge, though unskilled in horticulture, the readers will readily excuse it, should his inexperience sometimes pluck, with the fragrant jessamine, the soporiferous poppy.

THE SIEGE OF FALERII.

The following anecdote of Camillus is extracted from Plutarch's Lives; and is one, among many, of the fragments of Roman greatness, exhibiting that brilliancy of soul which envy cannot tarnish nor time deface.

In the 361st year of Rome, Camillus, a military tribune, marched his forces into the country of Falisci, and besieged Falerii, a city well fortified, and provided in all respects for war. The Falerians, trusting to the fortifications with which they were surrounded, made so little account of the siege, that the inhabitants, except those who guarded the walls, walked the streets in their common habits. The boys too went to school, and the master took them out to walk and exercise about the walls. For the Falerians, like the Greeks, chose to have their children bred at one public school, that they might betimes be accustomed to the same discipline, and form themselves to friendship and society.

This schoolmaster, designing to betray the citizens by means of their children, took them every day out of the city to exercise, keeping them close to the walls at first, and when their exercise was over led them in again. By degrees he took them out farther, accustoming them to divert themselves freely, as if they had nothing to fear. At last, having got them altogether, he brought them to the Roman advanced guard, and delivered them up to be carried to Camillus. When he came into his presence, he said, "He was the schoolmaster of Falerii, but preferring his favor to the obligations of duty, he came to deliver up those children to him, and in them their whole city." This action appeared very shocking to Camillus, and he said to those that were by, "War, at best, is a savage thing, and wades through a sea of violence and injustice; yet even war itself has its laws, which men of honor will not depart from, nor do they so pursue victory, as to avail themselves of acts of villany and baseness. For a great general should rely on his own virtue, and not upon the treachery of others."

Then he ordered the lictors to tear off the wretch's clothes, to tie his hands behind him, and to furnish the boys with rods and scourges, to punish the traitor, and whip him into the city. The Falerians, by this time, had discovered the schoolmaster's treason; the city was full of lamentations for so great a loss; and the principal inhabitants, both men and women, crowded about the walls and the gates like persons distracted. In the midst of this disorder they espied the boys whipping on their master, naked and bound; and calling Camillus "their god, their deliverer, their father." Not only the parents of those children, but all the citizens in general, were struck with admiration at the spectacle, and conceived such an affection for the justice of Camillus, that they immediately assembled in council and sent deputies to surrender to him both themselves and their city.

CHARACTER OF THE AFRICAN.

While we hear some so extravagantly fond of censuring the poor African for the want of sensibility and intellect, and brutishly classing him with the beast of the forest, as unreflecting and cruel, we are highly gratified with the opinion of the naturalist and the philosopher, not less celebrated for his liberality than his erudition. Mons. Buffon, after describing the person of this much injured people, says,

The Negros in general are a remarkably innocent and inoffensive people. If properly fed, and unexposed to bad usage, they are contented, joyous, and obliging; and on their very countenance may we read the satisfaction of their soul. If hardly dealt with, on the other hand, their spirits forsake them, and they droop with sorrow. Alike impressed with a sense of what injuries, and of what favors they have received, to a cruel master they are implacable foes; to an indulgent one, servants who will exert every effort of which human nature is capable, in order to express to him their zeal, and their attachment. To their children, their friends, their countrymen, they are naturally compassionate and tender. Cheerfully, of the little they have, do they communicate a share to those in necessity and indigence; though, otherwise than from that necessity, that indigence, they have not, perhaps, the smallest knowledge of them. That they have an excellent heart, therefore, is evident; and, in having this, they have the seed of every virtue. Their sufferings demand a tear. Are they not already sufficiently unhappy in being reduced to a state of slavery; in being obliged always to work without ever reaping the smallest fruits of their labor? To crown their wretchedness, must they be abused, buffeted, treated like brutes? Humanity revolts at the idea of a conduct which nothing but the thirst of gold could ever have introduced.

We do not hesitate in pronouncing the following instance of African hospitality as characteristic of that humiliated and unjustly despised nation. It is to be found in the travels of the late justly celebrated Mungo Park.

THE NEGRO'S HOSPITALITY.

Having passed a whole day (says this enterprising traveller) without victuals, in the shade of a tree, and the night threatened to be very uncomfortable; for the wind rose, and there was great appearance of a heavy rain: the wild beasts too were so numerous in the neighborhood, that I should have been under the necessity of climbing up the tree, and resting among the branches. About sun set, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a negro woman, returning from the labors of the field, stopped to observe me: and perceiving that I was weary and dejected, inquired into my situation. I briefly explained it to her; after which, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was very hungry, she went out to procure me something to eat; and returned in a short time with a very fine fish; which, having caused it to be half broiled upon some embers, she gave me for supper. The rites of hospitality being thus performed towards a stranger in distress, my worthy benefactress (pointing to the mat, and telling me I might sleep there without apprehension) called to the female part of her family, who stood gazing on me all the while in fixed astonishment, to resume their task of spinning cotton; in which they continued to employ themselves great part of the night.

They lightened their labour by songs, one of which was composed extempore; for I was myself the subject of it. It was sung by one of the young women, the rest joined in a sort of chorus. The air was sweet and plaintive, and the words, literally translated, were these: "The winds roared, and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk; no wife to grind him corn. *Chorus.* Let us pity the white man: no mother has he to bring him milk; no wife to grind his corn."* Trifling as these events may appear to the reader, they

* These simple and pathetic sentiments have been beautifully versified and expanded, by the duchess of Devonshire. The following is a copy of this into-

were to me affecting in the highest degree. I was oppressed by such unexpected kindness; and sleep fled from my eyes. In the morning I presented to my compassionate landlady two of the four brass buttons which remained on my waistcoat: the only recompense it was in my power to make her.

ACHILLES'S SOLILOQUY.

Too much praise cannot be bestowed upon the following beautiful soliloquy of Achilles, on seeing the shade of his dearest friend Patroclus.

'Tis true, 'tis certain; man, though dead, retains
Part of himself; th' immortal mind remains:
The form subsists without the body's aid,
Aërial semblance, and an empty shade!
This night my friend, so late in battle lost,
Stood at my side, a pensive, plaintive ghost;
E'en now familiar, as in life, he came,
Alas! how different! yet how like the same!

This master of the epic strain, in a few words, has given a clear view of the ideas of the ancients, respecting the disposal of the after-existence of man, when the soul is stripped of her mortal robes. The

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resting little piece of poetry, which reflects honor on that feminine sensibility from which it emanated.

The loud wind roar'd, the rain fell fast;
The white man yielded to the blast.
He sat him down beneath the tree,
For weary, sad, and faint was he:
And ah! no wife or mother's care,
For him the milk or corn prepare.

CHORUS.

The white man shall our pity share:
Alas! no wife, or mother's care,
For him the milk or corn prepare.

The storm is o'er, the tempest past,
And mercy's voice has hush'd the blast;
The wind is heard in whispers low:
The white man far away must go;
But ever in his heart must bear
Remembrance of the negro's care.

CHORUS.

Go, white man, go; but with thee bear
The negro's wish, the negro's prayer,
Remembrance of the negro's care.

last line completely dissolves the sternness of Achilles into the tenderest remembrance of their former intimacy; and, in a truly pathetic manner, conveys to us the *indescribable* appearance of the fallen hero. "The *form* subsists;" from this expression, it would seem that the ridiculous idea of a soul without *form* never entered the enlightened mind of Homer.

ADDRESS TO SINGLE LADIES.

A multitude of admirers is an object too generally coveted by young females. Yet it is certainly a very improper method to be taken by such who wish to be happy in matrimony. Sensible and well-meaning, worthy and sincere men are seldom attracted within the circle of those who adopt this conduct; and even if they should chance to fall within such a circle, it is very seldom that they long retain the slight chains of such a love. It is remarkably improper, as well as absurd, for a lady, who has already a sensible lover, to languish for a number of flatterers to admire her. Should she miss of her aim, she *fancies* herself unhappy; should she succeed, she is likely to be so in reality.

A gentleman who values his own honor, or understands the dignity proper for the female whom he addresses and is desirous to possess, will, by no means, admit of this plurality of lovers, no sooner than the laws would admit of a plurality of husbands. A neatness, without excess, in point of dress; a *prudent restraint* of the *tongue;* a moderation in taking diversions; and an unaffected ease and politeness, joined to the usual accomplishments, must complete the character of an accomplished lady, in a single state; and will, in the end, outweigh the transitory, though delightful charms of a beautiful person.

A LESSON FOR THE LADIES.

The following anecdote of the late Rev. Samuel Ayscouth, assistant librarian at the British Museum, is recommended to the perusal of our fair readers:

One day, according to the rules of his office, as assistant librarian in the British Museum, he attended through that grand magazine of curiosities, a party of ladies and gentlemen, all of whom, except one lady, were disposed to be highly pleased with what they saw: and really would have been so, if this capricious fair one had not dampened their gratification with such exclamations as these: "Oh! trumpery! come along: I see nothing worth looking at." This lady

being the handsomest of the group, Mr. A. (who although an old bachelor, was a great admirer of beauty) at first fixed upon *her* as his temporary favorite; but soon had reason to transfer his particular attention to another less handsome, but more amiable. On her continuing a similar strain of exclamations, attended with correspondent looks and demeanor, he turned towards her and said, "My sweet young lady, what pains you kindly take to prevent that fine face of yours from killing half the beaux in London!" And then directed his conversation explanatory of the different objects before them, to the rest of the party.

So much influence, however, had she over her companions—that, beaten as the round was to the worthy and instructive librarian, she caused him to finish it considerably sooner than was either pleasing to his mind, or convenient to the state and ponderosity of his body. While in the last room, just before he made his parting bow, addressing himself to her with that suavity of manner which was so peculiar to him, he smilingly said—"Why, what a cross little puss you are! Nothing pleases you. Here are ten thousand curious and valuable things brought at a vast expense from all parts of the world, and you turn up your nose at the whole of them. Do you think with these airs, that that pretty face will ever get you a husband! Not if he knows you half an hour first. Almost every day of my life, and especially when attending ladies through these rooms, I regret being an old bachelor: for I see so many charming, good tempered women, that I reproach myself for not trying to persuade one of them to bless me with her company. But I can't fall in love with you, and I'll honestly tell you I shall pity the man that does; for I'm sure you'll plague him out of his life."

During this singular valedictory speech, (delivered with such pleasantry that even the reproved could not take offence at it) the gentleman who was of the party looked now at the speaker, and then at the lady, with considerable emotion, but said nothing: while she called up no small portion of lightning into a fine pair of dark eyes, and some transient flashes of it into her cheeks, and then with her friends, (who affably wished their candid Cicerone a good morning) withdrew.

Somewhat more than a year afterwards, on going the same round again, our honest friend was particularly pleased with one lady of the party; and that one being the prettiest, he contrived, according to his wonted custom, to pay *her* the most particular attention. Respectfully

inquisitive respecting every object which time allowed her to notice, she asked a number of questions; and most willingly,

"He taught the lovely fair one all he knew."

while, in the most engaging manner, she drew the attention of her friends to many curiosities which they would otherwise have passed by unobserved. In short, as good Bishop Rundle says, she "being disposed to be pleased with every thing, every thing conspired to please *her*." Nor was less pleased her worthy and benevolent guide; who, while he was contemplating the beauties of nature, was contemplating, not only the charms of her person, but also those of her mind. At length "the wonder ended." He was about to make his best bow, when the fascinating fair one, with an arch smile, (looking him rather askew in the face) asked him whether he remembered her; "No madam," said he, "but shall not easily *forget* you." Then, linking her arm with that of a gentleman who was of the party, she asked, in the same engaging manner, whether he remembered *him?* To which he replied, "He thought he did; but the gentleman looked better than when he saw him before." "Now sir," said she, "don't you recollect once, in this very room, giving a lady, who was pleased with nothing, and displeased with every thing, a smart lecture for her caprice and ill temper?" "Yes madam, I do." "Well sir, I am that lady; or, I should rather say, I *was;* for *you* have been the means, in the hands of Divine Providence, of making me a totally different being to what I then was; and I am now come to thank you for it. Your half-in-jest and half-in-earnest mode of reproof, caused me to know myself; and was of far more use than all that had been done before, in correcting a spoilt temper. After we had left you, (continued she) I began to reflect seriously upon the occurrence. "Goodness! said I to myself, if I appear thus unamiable to a stranger, how must I appear to my friends! especially to those destined to live constantly with me!" "You asked me, sir, if I expected ever to get a husband; I then had one—this gentleman, who was present at your just reproof; and I dare say he will join with me in thanking you for giving it so frankly and successfully."

The husband then cordially repeated his acknowledgments to him, for having been instrumental in contributing so largely to their mutual felicity; "a felicity," said he, "which (should any thing lead you, sir, into the neighborhood of ——— you will gratify extremely, both myself and my wife, if you will call and witness." Then leaving his address, and he and his lady shaking Mr. A. by the hand, they departed.

ELEGANT EXTRACT.

From the Rev. Mr. Bennet's "Strictures on Female Education."

Why indeed had woman her existence, but to dignify and ennoble it by such superior employments. When does she appear to so much advantage, as when surrounded in her nursery by a train of prattlers, she is holding forth the moral page for the instruction of one, and pouring out the milk of health to invigorate the frame and constitution of another? When is her snowy bosom half so serene, or when thrills it with such an innocent and pleasing rapture, as in the silent moments of domestic attention, or those attitudes of undissembled love? What painter, wandering with a creative fancy over the all exhaustless riches of nature, can give us so inchanting and delightful a picture in so elegant a frame? What pleasure of the levee, the drawing room, or masquerade, can vie in flavor with these more retired, maternal satisfactions? And when can woman ever be said to consult the real dignity and happiness of her sex, but when she is thus conscientiously discharging her duty to the man to whom she has plighted, at the altar of God, her vows and her affections.

CHILDREN.

Parents, who anticipate every wish of their children, often pave the way for their destruction, and entirely unfit them for returning that affectionate care which is due to the author of their being. We see many instances of the ill effects of such misplaced kindness. To supply children with all the superfluities of life, weakens the springs of exertion, and proves fatal to their future improvement; for why should they exert themselves to procure that which is ready at their call? Parents, remember this.

THE BROTHER AND SISTER.

A gentleman had two children, the one a daughter, that was very plain in her person; the other a boy, that was a great beauty. As they were at play together one day, they saw their faces in a looking glass that stood on their mother's chair; upon which the boy, seeing his beauty, was so charmed with it, that he extolled it mightily to his sister, who took these praises of beauty, as so many reflections on her disagreeableness. She went to her father, acquainted him with the affair, and made very great complaints of her brother's rudeness to her. Upon this, the prudent old gentleman, instead of being angry,

took them upon his knees, and, embracing both with the greatest tenderness, gave them this excellent advice. I would have you both look in the glass every day; you, my son, that you may be reminded never to dishonor the beauty of your face, by the deformity of your actions; and you, my daughter, that you may take care to hide the defect of beauty in your person, by the superior lustre of a virtuous and amiable conduct.

INGRATITUDE.

Among all the vices cherished in the human breast, none are more shameful than ingratitude. Nature itself abhors this disgraceful crime. The ungrateful person is ever ready to receive the benevolent benefactions of others, without ever once reflecting on the obligation, or to make the least return; and some will go so far as to smile at the misfortunes of their benefactors!

THE OLD MAN'S SONG.

BY J. MONTGOMERY.

Shall Man of frail fruition boast?
Shall life be counted dear,
Oft but a moment, and, at most,
A momentary year?

There was a time—that time is past—
When, Youth! I bloom'd like thee;
A time will come—'tis coming fast—
When thou shalt fade like me;

Like me through varying seasons range,
And past enjoyments mourn;
The fairest, sweetest Spring shall change
To Winter in its turn.

In infancy, my vernal prime,
When life itself was new,
Amusement pluck'd the wings of Time,
Yet swifter still he flew.

Summer my youth succeeded soon,
My sun ascended high,
And pleasure held the reins till noon,
But grief drove down the sky.

Like Autumn, rich in ripening corn,
Came manhood's sober reign;
My harvest-moon scarce fill'd her horn,
When she began to wane.

Close follow'd age, infirm old age,
The winter of my year;
When shall I fall before his rage,
To rise beyond the sphere!

I long to cast the chains away,
That hold my soul a slave,
To burst these dungeon-walls of clay,
Enfranchised from the grave.

Life lies in embryo—never free
Till Nature yields her breath;
Till Time becomes Eternity,
And Man is born in Death.

WONDERFUL.

The following is a letter from Malta: "I have to acquaint you with a phenomenon which has appeared at Damascus, in Syria, in April. A pillar of fire, of an immense light, was seen towards the east, and remained in view three days and nights; during which time no sun, moon, or stars, were seen, yet the light was sufficient for seeing any object. This has given rise to many conjectures among learned men in the place. The Nile has risen two months before the usual time."

It is confidently rumored, that the Rev. Mr. Mendola, the Portuguese Rabbi, received a letter a few days since from the Rabbins of Jerusalem, informing him that there had been no darkness in the sacred city for three days and three nights, in consequence of a cloud of fire which rested on a tree in the vicinity, and that the third day it vanished, to the general consternation of the inhabitants. The tree, it is observed, was not deranged by the miraculous and awful event! We are confidently assured, by various authorities, that no doubt exists among the children of Israel in this metropolis, as to the verity of this extraordinary communication. *London Morning Herald.*

LOVELY KITTY.

For foreign climes, to cross the sea,
I joyful left my native cot,
And o'er the billows sang with glee,
Unmindful of my future lot.
Till love, a softer name for fate,
To other themes transform'd my ditty,
Then all my song was bonny, bonny Kate,
And all its burthen—*lovely Kitty!*

My Kate, too, blythe as birds in spring,
Would archly warble through the day,
In Cupid's spite would gaily sing,
And oft I join'd the frolic lay—
Till love offended, changed, like mine,
In mere revenge her scornful ditty:
Then all her song was, *O my Valentine!*
And still I answered—"*lovely Kitty!*"

PROGRESS OF THE ARTS.

MESSRS. STARRS' NEW TYPE FOUNDERY.

In presenting our readers with the second volume of the HALCYON LUMINARY, *in an entire new dress*, we cannot permit the opportunity to pass without bestowing a trifling tribute of commendation on those to whose genius and enterprise, its present beautiful and elegant exterior is principally owing. It had long been a subject of regret, that America continued so far behind the European world in the ingenious and highly important art of making PRINTING TYPES; and many unsuccessful attempts were made to do away the odium of the fact. The proprietors of the Philadelphia Foundery are certainly entitled to great credit, for the elevation to which this art has attained under their skilful management; and the Baltimore artists, in point of *ornament*, have nearly kept pace with them: but it was reserved for the Mess. STARRS, of this city, (and they are *stars*, in this respect, of no inferior magnitude) to reach first the climax of excellence to which they are all aspiring. These young gentlemen are *native* Americans, born in New-England, and with a characteristic spirit of genius and enterprise, a spirit that generally commands success, have struck out an entire new path for themselves. With inventive talents too original to be copyists, they have disdained models, and become themselves, at once, the most perfect models the art has hitherto exhibited. They

have just established a Foundery in this city, and the present impression of this Magazine, is from the first fruits of their new establishment. To *artists* and *connoisseurs*, who read this article, and examine the impression, enough has been said; and to others, we will only add our assurance, that this sheet received its impression from the most beautiful and highly finished type, we have ever inspected.

PERPETUAL MOTION.

A Mr. Readhefer, of Pennsylvania, has invented a machine, which has been for some time exhibited in Philadelphia, as possessing a power in itself, "*generating motion without cessation.*" This machine consists of a horizontal wheel, suspended by four chains to an upright shaft which descends through its centre, but which is not attached to the wheel except by the chains before mentioned. This wheel (which may be denominated the *fly-wheel*) supports, on its opposite sides, two movable inclined planes, fastened to the upright shaft, which must, of course, revolve with them. On each of these inclined planes a carriage, containing weights proportioned to the power required to be produced, is attached above, by means of a cross beam passing through the axle or shaft which is made to move. Therefore, the carriage with the weight, obeying the law of gravity, and endeavoring to descend, protends the inclined plane, which forces the shaft to revolve, the shaft forces the cross-beam, and the cross-beam again restores the weight to its first place on the inclined plane, and in this manner the whole perpetually revolves.

Not having had an opportunity of seeing this machine, we can only imperfectly describe it from hearsay, but will, in our next number, present our readers with something further on the subject. It has many advocates, and as many opposers; the latter obstinately maintaining the whole to be a deception, which the former as obstinately deny. Time must determine who are in the right.

IMPROVED PATENT DOOR-LOCK.

Mr. Samuel Goodwin, of *Philadelphia*, has succeeded in improving his patent lock to a degree that does credit to his inventive talents, and promises to become highly advantageous to society, especially to the commercial world. It has met the unqualified approbation of all who have seen it. It is constructed without a spring, so that it will rarely, if ever, become out of repair by use. The key and its very simple wards are so formed as to render the picking of it impossible. It has an alarm-bell contrived with much simplicity, that gives instant notice

of any person entering by day, or attempting to enter during the night. The bell is within the lock, and yet produces a noise sufficiently clamorous to teach the midnight depredator that there will be more safety in his heels than profit in his fingers. Such as are influenced by a taste for useful inventions, or a desire to give security to their property, and are desirous of examining the lock, are requested to call on the inventor, at his lodgings, No. 51, South Water-Street, any evening (the Sabbath excepted) between the hours of 6 and 9 o'clock.

ON AMERICAN OPIUM.

The following, and many other developements of our country's resources, are contained in the archives of useful knowledge, a work just publishing. It cannot be easily accounted for, why this valuable article should have been so long overlooked. "Opium has been prepared from the true opium poppy, (papaver album) or white poppy, and the common poppy of our gardens, in several of the United States; and upon trial, has been found equally powerful as the opium imported from the Levant or the East-Indies. Opium is now worth 7 dollars per lb. and has been as high as 14 dollars in the course of the last three years."

CURE FOR CONSUMPTION.

A person who is interested in every thing that can be useful to humanity, is desirous of giving the public a remedy that chance has discovered: An officer, who had a consumptive complaint on his breast, was dissolving over a chaffingdish of fire in a very close room, an equal quantity of white pitch and yellow bees-wax, with an intention of soldering some bottles; and after having breathed some time in the vapor rising from it, he found the complaint in his breast greatly relieved. This observation, extremely interesting to himself, determined him to continue the same fumigation some days. He soon perceived a very considerable amendment, and at length was entirely cured.

This cure was much talked of--Madame la Margrave de Bade was informed of it; and she was desirous that a trial might be made of this remedy, in Dourlach's hospital, upon a soldier whose life was despaired of. The success equalled every hope that could be conceived, and the patient was perfectly cured. In consequence of which, the Princess gave orders that the fact should be published in the Carlsrhue Gazette. The same public paper confirms this recital; adding, that this remedy has been experienced with equal benefit by several persons who were attacked with complaints in the breast; and that many, even when their lungs were ulcerated, and who were entirely given over, had been cured by this simple remedy.

It should be observed, that the room in which fumigation is to be formed ought to be very closely shut up, and that the person should walk about to suck in the vapor by degrees.

RECEIPT FOR CURING A ROSE CANCER.

Take roll brimstone and lead of equal weight—dissolve them together in a thing suitable for melting lead: this composition, when cold, becomes a cinder; pound it in a mortar, and drop the powder on the cancer every night and morning, and in one month a cure may be effected. This has been recently proved in the town of Portland, Maine.

SODA WATER.

This is well known to have great effect in complaints of the kidnies, ureters, or bladder, when these organs are either obstructed or irritated by calculus matter, or are in an irritable, corroded, or ulcerated state. While this water abates the acrimony of the humors, it dissolves and washes out the mucus and clears the kidneys, ureters and bladder from any matter of this kind that may be lodged in them; and it tends not only to prevent the generation of a calculus, or to stop the increase of one, but to diminish, as a solvent, such as is already formed. It affords the most desirable relief in the stranguary. In cases of acidity in the stomach and indigestion, this water will be found very serviceable. Even in the gout those who have taken of this water for the stone or gravel have been cured of both diseases by means of soda.

It may be taken to the quantity of a pint or more, daily, at three stated periods; morning, noon, and night, an hour previously to the several meals of the day.

If it should produce any uneasiness in the stomach (which is seldom the case) a tea-spoonful or two of rum, brandy, or any spicy medicated tincture, may be added.

In very cold weather it is sometimes best taken with warm milk. No regimen is particularly required, but such as temperance dictates.

It must be remembered that the three sorts of single, double, and triple acidulous soda water, so denominated from the quantity of soda salt it contains, are recommended to be taken in proportion as the stomach can bear, or the disease requires a larger portion of the soda. The double is generally used.

It is said that the late premier, Mr. Pitt, was in the daily habit of drinking this water during those fatiguing hours of the morning when he was occupied by the cares of his official bureau. Whether Mr. Pitt derived health or pleasure from this beverage, we will not stay to inquire, but merely add, that it is one of the most grateful liquors to which we may be conducted by the Naiad of the mineral spring.